CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Religious.

WHAT AFFLICTION TEACHETH.

"Sickness teaches not only the uncertain tenure, but discovers the utter vanity and unsatisfactoriness of human pursuit. Introduce into the chamber of the sick and dying man the whole pantheon of idols, which he has vainly worshipped—fame, wealth, pleasure, beauty, power. What miserable comforters are they all? Bind that wreath of laurel round his brow, and see if it will assuage his aching temples. Spread before him the deeds and instruments which prove him the lord of innumerable possessions, and see if you can beguile him of a moment's anguish; see if he will not give you up those barren parchments for one drop of cool water, one draught of pure air. Go tell him, when a fever rages through his veins, that his table smokes with luxuries, and that the wine moveth itself aright, and giveth its colour in the cup, and see if this will calm his throbbing pulse. Tell him, as he lies prostrate, helpless, and sinking with debility, that the song and dance are ready to begin, and that all without him is life, alacrity and joy. Nay, more, place in his motionless hand the sceptre of a mighty empire, and see if he will be eager to grasp it. The eye of Cæsar could not gain its lustre by the recollection that its bend could awe the world; nor his shaking limbs be quieted by remembering that his rod had commanded obedience from millions of slaves.

But if sickness put to the proof those worthy objects of our confidence, it ought also to direct us to that staff which cannot be broken. Till we learn to lean on an Almighty arm, and to support a mind vigorous with trust, and warm with devotion, in the midst of a racked and decaying frame, the work of sickness is but half completed. To learn the emptiness of the world, is to learn but a lesson of misanthropy, if it do not generate and awaken that confidence which gladly casts itself on God alone. When affliction has had her perfect work, we shall involuntarily adopt this language of a pious sufferer, "Be merciful unto me, O God, be merciful unto me, for my soul trusteth in thee; yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast. I will commit my soul unto thee, as unto a faithful Creator."

Extract from "A short History of the British Empire, from May 1792, to the close of 1793. By FRANCIS PLOWDEN, *Esq. L. L. D. author of the Native Rights of British Subjects, Iwra Anglorum, &c."*

"Such a hold had the execration of the French Revolutionists now acquired, upon the generality of this nation, that it had become the ground of Mr. Burke's New Constitutional Catechism, that because follies, crimes, and horrors were committed in France, therefore no errors were to be corrected, no abuses reformed, no grievances redressed in England. Mr. Fox, in a very full House, brought forward his long-promised motion, in favour of the Unitarians, for the repeal of certain statutes, by which they were subjected to heavy and severe punishments. He grounded a strong, eloquent, and ingenious speech, upon the injustice of intolerance, and persecution for religious opinions, that were purely speculative. Mr. Burke, however, discovered in Unitarianism, the whole volcano of a French Revolution; and in a speech of uncommon animation, variety, and eloquence, displayed every circumstance, that had disgraced or polluted the progress of that Revolution, from its beginning: he proved from the *Toasts*, given at a dinner of Unitarians, that they were deeply infected with the revolutionary gallomania—a stigma which he also openly attempted to affix to the opposition benches of the House. But the most singular of his arguments was, *that the statute was too bad for execution*, and, therefore, needed no repeal. A prouder day of triumph to Mr. Burke could not have happened; a very large majority gave in to his arguments, and the motion was lost. In this debate, most of the eminent speakers took a part. The future annalist, of the most credulous age, would be discredited in reporting, that Mr. Burke had in a full debate, excited the horror and indignation of the House of Commons, against the French revolutionists, for having completed the measures of their iniquities, by superadding to the rest, the crime of *religious persecution*, in order to convince a British Senate of the necessity of keeping upon their statute books, acts of the most penal rigour, against purely speculative opinions of religion.* The leading speakers who followed him, opposed the motion, to avoid the scandal which the repeal of such an act might produce in the Church;—and in order to secure the Unitarians from the guilt of sedition and treason, till the Constitution and Laws have provided a full remedy, they found the necessity of holding over them, *in terrorem*, disabilities, penalties, and pains, for denying revealed dogmas and mysteries of religion, above the natural grasp of man's limited comprehension, to which no human authority can therefore command submission."

*The effect of this act, (9 and 10. William 3.) is more extensive than it is generally thought: for it not only applies to all those who do not believe in the mystery of the blessed Trinity, according to the *Athanasian* exposition or explanation of it, but against all those, who do not admit of the divine authority of the Old and New Testament, &c."

Extract from Allison's Sermons.

"There is an even tide in human life; a season when the eye becomes dim, and the strength decays, and when the winter of age begins to shed upon the human head its prophetic snows. It is the season of life to which the present is most analogous; and much it becomes, and much it would profit you, my elder brethren, to mark the instruction which the season brings. The spring and summer of your days are gone, and, with them, not only the joys they knew, but many of the friends who gave them. You have entered upon the autumn of your being; and whatever may have been the profusion of your spring, or the warm intemperance of your summer, there is yet a season of stillness and solitude, which the beneficence of heaven affords you, in which you may meditate upon the past and the future, and prepare yourselves for the mighty change which you are soon to undergo.

"It is now you may understand the magnificent language of heaven—It mingles its voice with that of revelation—it summons you, in these hours, when the leaves fall and the winter is gathering, to that evening study which the mercy of heaven has provided in the book of salvation.—And, while the shadowy way opens which leads to the abodes of death, it speaks of that hand which can comfort and save, and which can conduct to those green pastures, and those still waters, where there is an eternal spring for the children of God."

SUGGESTIONS FOR THE INTERPRETATION OF SCRIPTURE,

From "A Discourse on Religious Education, delivered at Hingham, May 20, 1818, before the Trustees of the Derby Academy: by Andrews Norton, A. M."

With Christianity, the Jewish dispensation is inseparably connected; and the different works which compose the records of both are contained in the Bible. In the common version of the Bible, many difficulties, and many obscure passages present themselves to a large proportion of readers. Much might be done by introducing the use of a more correct translation, and by popular commentaries, to remove this obscurity, and these difficulties. It is not a little to be lamented that more is not done; that while we are so solicitous to circulate the scriptures, we do not discover a little more solicitude to have them correctly understood. It is to be hoped, that there will be much more sensibility upon this subject; but, in the mean time, some general principles may be laid down, which will afford a solution of many difficulties, and will partly explain the origin of those that remain. In the first place, then, while we believe that God gave the Jews the knowledge of himself, and taught them some of the great truths of religion, by a miraculous revelation, and miraculously superintended their concerns; we at the same time believe that the records of their history were composed by men. We must, therefore, warn those whom we instruct, from attributing to God the human passions, the imperfect views, the national prejudices, and the false moral judgment of actions and character, which belong only to the historian. We must bring to their recollection that they are reading the history of remote ages—a history which, reaching through a period of many centuries, terminates just about the time Socrates was beginning to teach morals and manners to the Heathen world. It is the history of a rude and almost uncivilized people; and we are not to expect to find a very high standard of morals existing among such a people, or very accurate and comprehensive notions of duty generally prevailing. We believe that God made to his ministers, under the Jewish dispensation, most sublime communications respecting his nature and works; but that the language in which these truths were expressed by them, was their own; that it was accommodated to their own previous habits of conception, and those of the people whom they were commissioned to instruct; and that this was a people whose intellectual powers had been but little exercised, whose sphere of thought was very contracted, and to whom it was necessary, of consequence, to present abstract ideas, clothed in sensible images of a kind with which their minds were familiar. Splendid and magnificent, therefore, as is much of the poetry of the Jewish scriptures, there is much of it, at the same time, which is adapted to minds very differently modified from our own. We may further, I think, rationally teach, that many of the particular laws of the founder of the Jewish state, are attributed to Jehovah, only because Moses was appointed and commissioned by God, as the lawgiver of that state, and might therefore be considered as acting throughout under his authority. We must, in general, warn those whom we are educating from confounding in their minds the great truths and most important purposes of the Jewish revelation, with the errors and vices of those to whom it was addressed. In travelling through a barren and rugged country, we must not lay blame upon the pure light of heaven for the objects on which it shines, and the scenes which it discovers to our view.

With regard to the New Testament, we must teach them, that much was necessarily said by our Saviour and his apostles, which had a local and temporary reference, and is not *directly* applicable to all individuals in all times;—that the epistles were *letters*, in the common sense of the word, addressed to particular churches and individuals;—that the composition of these different letters was occasioned, in each particular case, by some existing state of things, not of a permanent nature;—and that, therefore, while they express and imply the essential truths of our religion, they at the same time contain much which had immediate relation to opinions and feelings that are no longer in existence, and to controversies which are altogether obsolete.

It may be observed, generally, that we are not to sit down to ancient writings as if they were compositions of yesterday, and expect to find every thing accommodated to our habits of thinking, and the knowledge which we may happen to have acquired. There is an obscurity hanging over them, part of which cannot be dispelled. In order to understand them, as far as we are able, it is often necessary to be acquainted with manners and customs quite unlike our own, with modifications of intellectual and moral character, of which we have had no experience, with the meaning of forms of expression, with which we are not familiar, and with many particular facts, to be learnt only by patient inquiry. But the writings of the New-Testament are ancient writings; and the last book of the Old Testament, though a thousand years later than the first, is still among a very few of the oldest works which remain to us.—The writings of Moses precede, by an interval of several centuries, the earliest monuments of profane literature, the poems of Homer. It would be wonderful indeed, therefore, if we did not find many difficulties, and many obscure passages in the sacred books; if writings, which had been exposed so long to the injuries of time, had not, in many places, become defaced and illegible. It may be observed, particularly with regard to the Jewish scriptures, that they are the memorials and remains of a very ancient dispensation of God, the use of which has long since ceased; and much of the knowledge concerning which, has fallen into irrevocable ruin. Vast pillars and broken arches appear, sufficient to give us some notion of the structure, but not to enable us to form an exact plan of the whole, or to determine the uses and relations of all its particular parts.

EXTRACT FROM LACON.

Doctor Johnson observed of the ancient Romans, "that when poor they robbed others, and when rich, themselves." This remark ought not to have been confined to that people only, for it is more or less applicable to all. Persecution, too, has been analogous, in one respect, to plunder, having been at all times both inflicted and endured, as circumstances might serve. When the conquered happen to have become in their turn the conquerors, it is not the persecution that has been crushed, but the persecutors that have been changed; so long has it taken mankind to learn this plain and precious truth, that it is easier to find a thousand reasons why men should differ in opinion, than one why they should fight* about them. Persecution has been the vice of times that are past, may be the vice of times that are present, but cannot be the vice of times that are to come, although we have already witnessed some events in the year eighteen hundred and twenty-one, that would lead us to suspect that centuries take a much longer time to arrive at years of discretion than men. In Booth's Review of the Ancient Constitutions of Greece and of Rome there is a passage that expresses what I have to say, in the happiest manner:

"It thus appears that the constitutions of antiquity were as inimical to religious freedom, as the worst of the governments of modern Europe; and that conformity of opinion on the causes of the universe, has at no time been obtained, except by the existence of penal statutes. An absolute freedom in religious discussions has never yet existed, in any age or country. It is one of the dreams of new philosophy. The superstition of the Lacedemonians prohibited all inquiry on the subject of religion, but was of little advantage to morality. The Spartan ladies celebrated their nightly orgies; and the warriors who, every evening during their expeditions, sung hymns, in concert, to the honour of the gods, were ready, without remorse, to join in the *cryptia*, or massacre of their slaves. The religion of Athens was interwoven with its Constitution, and the lives of Æschylus, Anaxagoras, Diagoras, Protagoras, Prodicus, Socrates, and Alcibiades, demonstrated that neither genius, learning, courage, nor the softer virtues, uncombined with the superstition of the age, could screen their possessors from the persecutions of an implacable priesthood.

"Among the Romans, too, it was *toleration*, not freedom; and even toleration itself was refused to the citizens of Rome. It was in vain, however, that those mighty masters of the world thus endeavoured to fetter the transmission of thought, and to fix the religion of the human race. Man, though individually confined to a narrow portion of this globe, and limited in his existence to a few courses of the sun, has, nevertheless, an imagination which no despotism can control, and which unceasingly seeks for the author of his destiny, through the immensity of space, and the ever-rolling current of ages. The petty legislators of the hour threaten with their thunders, as if they were the gods of this lower world, and issue their mandates that a boundary shall be drawn round the energies of mind. "Hitherto shalt thou come, and no farther!" Such is the fiat; but it is as useless as that which would restrain the waves of the ocean. Time, who successively consigns to oblivion the everlasting governments and religions of men, now sits over the ruins of those proud and boasted republics.—Time, the eldest of the gods of Greece and Rome, has seen Olympus despoiled of its deities, and their temples crumbled into dust. But, amid those mighty revolutions, religion has survived the wreck. Man, never ceasing to look for happiness in the heavens, has raised other structures for his devotion, under the symbols of the Crescent and the Cross!"

*I shall quote here, for obvious reasons, the morning prayer of the celebrated Dr. Franklin:

"O powerful Goodness, bountiful Father, merciful Guide! increase in me that wisdom, which discovers my truest interest, strengthen my resolution to perform what that wisdom dictates, accept my kind offices to thy other creatures as the only return in my power for thy continued favours to me."

TESTIMONY TO THE GOSPEL.

The following testimonies of a celebrated and eloquent French philosopher of the last century, to the sublime beauty of the gospel, will not, perhaps, be unacceptable to our readers:—

After speaking of the learning displayed in support of different dogmata, he continues, "No, it is not with so much art and pomp that the gospel has spread itself over all the universe, and that its transcendant beauty has penetrated into all hearts. This divine book, the only one necessary for a Christian, and the most useful even for ony one who is not a Christian, needs only to be meditated to convey to the soul the love of its author, and the will of accomplishing his precepts. Never did true virtue speak so mild a language; never did the most profound wisdom express itself with so much energy and simplicity. It is impossible to read it without becoming better."

In a letter to a friend he says, "No man respects the gospel more than I do; it is, in my opinion, the most sublime of all books; when I am weary of all others, I always take up that one with new delight, and in times when all human consolation has failed, never have I in vain had recourse to that sacred volume."

Ch. Ref.

Select passages from Sermons, by Samuel Charters, D. D. minister of Wilton, (Eng.)

SYMPATHY.

Sympathy is a useful monitor—Mr. Howard was once a prisoner.—Mrs. Murray Keith, under an incurable lameness, bequeathed two thousand pounds for the support of poor incurables, giving a preference to the lame. Dr. Swift felt the approach of lunacy, and founded an hospital for lunatics.—A society of gentlemen of fourscore and upwards, brighten their social intercourse by means of a fund for their poor coevals, whom they visit and console.

SENSIBILITY.

To enter the abodes of the wretched; to examine debts and wants and diseases; to endure loathsome sights and smells, within the sphere of infection; to give time and thought and hands and money; this is the substance, not the shadow of virtue. The pleasure of sensibility may be less, but so is the danger of self-deceit that attends it. Death-beds, in the page of an eloquent writer, delight the imagination; but they who are the most delighted are not the first to visit a dying neighbour, and sit up all night, and wipe off the cold sweat, and moisten the parched lip, and give easy postures, and bear with peevishness, and suggest a pious thought, and console the parting spirit. They often encompass the altar of virtue, but not to sacrifice.

A father, who ran out of the room when his child was dangerously ill, justified his conduct to Epictetus upon the ground of natural affection. Has her mother then no affection for the child? Yes, surely. And doth not her nurse love her? She doth. Then ought they also to have run away, and the child had been left alone and unassisted, from the great affection of her parents and her friends.

PLEASURES OF BENEVOLENCE.

Conscious goodness is the light of the mind; you taste the blessedness of giving, and your prayers are heard. In the obscurity of old age, the light of remembrance shall arise; in the darkness of affliction, there shall be a noonday of hope.

There are crosses and constraints and disquietudes in a high estate, from which the heart finds refuge in the indulgence of compassion. Fenelon observed that riches are valuable, not so much for the honours as for the crosses which attend them. Madame Maintenon, amidst the emptiness of royal honours, found comfort to her heart by filling it with the concerns of destitute children.

BISHOP BEDEL.

The virtue of Bishop Bedel was respected by savages at the Irish massacre. He had hurt none, and done good to many. They allowed

him to pass his last days in religious exercises with his little flock; and the rebel chiefs with their forces, honoured him at the grave. "Let the last of the English rest in peace."

AN EXTRACT.—Moderate desires constitute a character fitted to acquire all the good which this world can yield. He who is prepared, in *whatever condition, therewith to be content*, has learned effectually the science of being happy; and possesses the alchymic stone which changes every metal it touches into gold. Such a man will smile upon a stool; while Alexander at his side, sits weeping upon the throne of the world. Multiplied enjoyments fall but to few men, and are no more rationally to be expected than the highest prize in a lottery. But a well-regulated mind, a dignified independence of the world, and a wise preparation to possess one's soul in patience, whatever circumstances may exist, is in the power of every man, and is greater wealth than that of both Indies, and greater honor than Cæsar ever acquired.

DR. B. GROSVENOR, an eminent dissenting minister in Condon, who died Aug. 1750, in the 83d year of his age, has the following passage in his diary, expressive of his amiable disposition:—"I thank God for that temper of mind and genius, which has made it natural for me to have an aversion to bigotry. This has improved constantly with my knowledge. And the enlarging of my mind toward those who differ from me, has kept pace with my illumination and intellectual improvements. *Agree to differ* is a good motto. The reason and loveliness of such a friendly disposition would recommend it, and I am persuaded people would almost take it of themselves, if it were not for the several parts used to prevent it.

CHRISTIAN REGISTER.

BOSTON, FRIDAY, OCTOBER 11. 1822.

Penitent Female's Refuge.

An association was formed in this city, by some benevolent persons, about three years ago, for the purpose of providing a "*Refuge*" for females of bad fame, who should become penitent and wished to gain a livelihood by honest and virtuous industry. A Constitution was adopted, and a system of operations devised, for recovering such as were well-inclined, from their vicious course of life, and affording them employment under circumstances fitted to test the sincerity of their repentance. The funds of the Institution have been so limited that their operations have as yet been conducted on a very small scale. In March, 1821, a house was provided and placed under the superintendence of two elderly discreet christian people, who in the management of the concerns of the Institution are governed by regulations devised by the Mangers.

By these regulations it is required that every person who accepts the protection of the Society shall, on entering the Refuge, promise to comply with the regulations of the house; and to respect the counsel of the Directors and visiting Committees while she remains in the Refuge. If any of the inmates of the Refuge earn more by their industry than the price of their board, they are promised that the balance shall be faithfully paid to them on leaving, or before leaving the Institution. They are not allowed to leave the house at any time without the special permission of the Superintendant or of one of the Directors, and no person is allowed to visit or converse with them without such permission. The Board of Managers is divided into four committees the duty of one of which is to visit and inspect the asylum in turn, once each week.

The Managers report that since the commencement of the Institution about one hundred persons have been induced to change their mode of life. Since the 9th of March, 1821, when the Refuge, in its present form, commenced, twenty-seven persons have been admitted. Of this number, one has died, one has been restored to her friends, six have had places of honest servitude procured for them, and promise well as to their future life, two have eloped, and seventeen remain in the Refuge.

The expenses of the establishment, since its commencement, have been	$573,29
The receipts in the same time,	467,95
Deficiency of funds,	$105,34

Efforts are making to obtain the means of erecting or purchasing for the Refuge a more suitable house than the one at present occupied. A subscription book for this purpose has been opened.

No. V.

MR. REED—It will not be disputed that the state and prospects of this country in regard to intemperance are in a high degree alarming.—The great question is, can any thing be done to arrest or check the portentous evil? And I confidently say, much may be done, if the sane part of the community will think and act with a boldness and decision demanded by the occasion.

Much may be done by way of prevention, and something by way of cure. Something may be done to mitigate the wretchedness of the innocent members of those families which are shocked to see the vice making its appearance in a parent or a child. It is common, I know, to speak of the intemperate as desperate beings, for whose reformation it is idle to entertain a hope—to speak of the habit of intoxication as a disease incurable—to aver that the drunkard has lost the self-determining power of the will, and that he is precipitated to his ruin by a fatality, self-incurred indeed, but irresistible.

These fine speeches, in almost every body's mouth, show more of flourish than of reason or humanity. If they be few, there have been noble instances of reform, and they ought to be remembered with admiration—for *better is he that ruleth his spirit than he that taketh a city.*—The victim of intemperance, in a lucid moment, has awoke to a sense of his shame and danger, and bursts his fetters. It is known to many, that a distinguished civilian disgraced himself in the national senate by a daily excess, which disqualified him for business; and afterwards, by a year's voluntary banishment from society, and absolute refusal of the cup, renovated his constitution, and returned into the community as bright an honour and as rich a blessing, as he had been before his degradation.—Now, what was in this case effected "by the strong effort of a strong mind, under the influence, perhaps, of religious principles," may be brought about by *other means*, in cases where the mind is imbecile, incapable in fact of the necessary resolution and effort. Seclusion, and the banishment of the cup for a series of months, is the necessary regimen. Now if the unhappy subject of the disease is irresolute, and impotent, let the resolution of his friends avail him. And will they not interpose with such power as God and man have given them to save him from destruction *in this case*, as well as in other cases of extremity? If he attempts suicide by the halter or arsenic, they remove the means of death out of his reach, and watch for his safety day and night. They provide for him a private room, and, if necessary, chain the maniac to the floor. To neglect these precautions would subject them to reproach, and perhaps to the suspicion of wishing him in the grave. Now when reason has lost its power by the cup, so that no considerations of personal or domestic welfare, no concern about temporal or everlasting happiness, have the least influence to prevent the eager, the deadly draught, are friends either Christians or even human, if they come not to his relief? Do they not fail in the proper evidence of parental fidelity, of conjugal affection, or filial piety, if they do not cause him to be removed beyond the dangers which beset him, and by all practicable means wrest from his trembling hand the cup of poison?

Is it seriously asked how can it be done, a brief answer may suffice:

The poor can do it by resigning their unhappy friend to the confinement which the law provides. A family of small property can accept, can *solicit*, what the law provides, a guardian for one who is incapable of self-government. The rich can provide a vigilant and faithful overseer to be always with the unhappy subject of their grief and anxiety.

Will they ask, how shall we be able to endure the disgrace of having a member of the family thus confined or restrained? It is a *misfortune*, if you have a lunatic in the family; it is a *disgrace* if you do not take suitable care of him. It is a serious *misfortune* to have an intemperate member of the family; but the *disgrace* lies in being passive witnesses of waste and riot; in tolerating within the domestic sanctuary scenes which degrade, and examples which corrupt. It is an honour to conduct nobly in misfortune, and wisely, and resolutely in circumstances the most disheartening. It would be a sight for angels to behold and admire, a woman making high-minded efforts to save an unfortunate husband from temporal and eternal death, and their children from want and shame, and the perilous influence of a father's sensual example. I see her superior to false delicacy and short-sighted fondness, submitting with readiness to temporary inconveniences, patient of undeserved reproaches, and mindful only of the great point to be obtained, the recovery of a loved friend to his unclouded reason, to self-government, self-respect, the esteem of men, and the approbation of God.—She waves temporizing expedients, and adopts those which the wisdom of legislators has recommended, and which alone, in ordinary cases, can promise the least success.

Would to God, examples of heroic affection and fidelity were common. It is their rarity, which deters from imitation. Do we now revolt at the execution of the laws, softened down, as they are, to a gentleness which is almost tame and insipid?—Our virtuous ancestors enforced severer laws. They fined, or put in the stocks, for *a single instance* of *being drunk;* for a *second* instance, the culprit was bound to his good behaviour with sureties to answer for him; and if sureties could not be obtained, he was committed to prison. The constable was empowered to deposit in jail a person found drunk by night or by day. Officers were appointed to inquire out and *indict* the guilty, and their services compensated from the town treasury. These were the stricter statutes of past times; and to the execution of them, in part, at least, may be imputed the disuse, in that day, of spirit, as an ordinary drink—the temperate habits which prevailed, the peace which reigned in neighborhoods, and the competence and happiness then so generally found in the humbler class of society. Let the mild statutes of our own time, then, be faithfully executed. Let no false delicacy interpose obstacles to their execution. Let those who are styled "fathers of the town," deserve the honourable title, by a paternal care of unfortunate families. Let them provide guardians for intemperate heads of families that have property. Let them confine in work-houses those who "*mispend what they earn, to the impoverishment of themselves and families, and are likely to become chargeable to the town.*" Let them reduce the number of licences to vend spirit, as much as the public good requires; and in all cases, refuse to renew a licence to a person, however rich, however poor, who has abused it; let them do this, and *the blessing of many ready to perish will come upon them.*

AN OLD MAN.

To the Editor of the Christian Register.

SIR—I was glad to see the observations of "THE REFLECTOR," in your last paper, upon mourning for deceased relatives; for it has long been my wish to have the subject, in some way, brought before the public.

All the arguments used by "The Reflector" are forcible, but that founded on the great and useless expense often incurred for black dresses, by the middling and poorer classes, cannot, I think, be too strongly insisted upon.—Many a virtuous, but poor family has been reduced to great distress by the very excusable desire to show, what they now deem, a suitable respect to a departed relative. I do not mean to reason upon the folly of such methods of evincing regard to deceased friends, for in such cases, feeling, (right or wrong) not reason, has its sway.

The poor man looses the wife of his bosom, as dear to *him*, as the more refined and accomplished partner of the wealthy mourner. It is painful to him to neglect the customary tokens of the grief he really feels, when he sees that others deem these tokens so necessary to mark their sorrow. He cannot bear the remarks of his neighbours upon his singularity, or, as they would think it, his indifference. He applies for "a credit" upon the articles he wants, and who so inhuman as to deny his request at such a time? His wish is gratified, he follows his dead to the grave, in "deep mourning," but soon finds, that a sum which would have supplied his family, for months, with the *necessaries* of life, has been taken up in advance, and that he is fettered and harassed by *a debt*, which only a momentary weakness would have induced him to incur.

This is no uncommon case, and it is an evil which can only be remedied by abolishing the custom from which it arises. This must be effected—it *can* be effected, only, by the wealthy, and those whose standing in society gives them influence in matters of public opinion. It is vain to say, let those who can afford it, indulge themselves as they please; those who cannot afford the expense need not follow their example. It is true, they need not; but in the case before us, are there not more excuses than in most others for such imitation. Public opinion, or rather ancient usage, makes it appear unfeeling, and disrespectful to the dead, if the surviving friends do not envelop themselves in "sackcloths" and "weeds"—(which means, in more modern terms, in *silks* and *crapes*)—and the afflicted mourner cannot bear, however poor he may be, to show any want of respect to the memory of his departed friend. Or do the higher orders of society expect of the poor and humble, to show a superiority of mind, and rise above the power of custom, to which they themselves bow in servile submission?

Those who by their station in life possess influence in society, cannot innocently be indifferent to the effect of their example. They have *no right*, as Christians, or as good members of society, to be thus indifferent. Their actions are to be considered with regard to their effect upon others, as well as themselves. Let this class of society, then, show that *they* can rise above the influence of a foolish custom. Let the most respectable families both in town and country resolve, (and it may be well to agree together) that when visited by bereavement, they will, (as proposed by "The Reflector") only use the most simple badge of mourning: a knot of crape or ribbon on the arm or breast. This, with a simplicity of colours in dress, will sufficiently mark them as objects of respectful sympathy in any company they may enter. As for their respect and affection for the dead, this must be shown more by their conduct than their dress.

A. G.

MR. REED—

In a communication inserted in your paper, of the 20th. ult. which, by some accident, I did not see till two or three days ago, I regret to find some expressions which seem to me inconsiderately and unjustly applied to an article in the last number of the CHRISTIAN DISCIPLE, entitled—"*Views of Calvinism, by Prof.* NORTON." I have not, in a long time, met with a composition which has appeared to me to be of equal importance; and, regarding it thus, not only am I pained to see an ill-founded reflection on a writer who has rendered such good services to the cause of pure Christianity, but still more do I regret that any thing should be done to impair the powerful effect which the piece in question is calculated to produce.

Your correspondent gives the following statement of the case:—

"The Christian Spectator, a work which appears to have a particular spite against Prof. NORTON, and has taken frequent opportunities to vent it in no very delicate way; accused him, lately, of grossly and intentionally misrepresenting the doctrines of Calvinism, and of stating, as such, doctrines *never taught or defended by any individual author of any celebrity or influence.* The LIE being thus directly given to Mr. NORTON, he wrote a letter to the editors of the Spectator, in which he brought forward *these very doctrines* in the words of Calvin and Edwards! They refused to publish this, alleging it to be indecorously written; and, to be sure, Mr. NORTON used a severity of language which might be expected from a man accused of intentional falsehood."

Under these circumstances, what is the meaning of your correspondent when, in immediate connexion with this extract, he implies that Prof. NORTON has "*used too great severity?*" By his own showing, was not Mr. NORTON dealing with a person who had dishonestly accused him of dishonesty; and what are those complimentary, or tender terms, which it becomes a man of proper feelings, after consenting to vindicate himself from such a calumny, to use towards the person who has vented it? Was not Mr. NORTON charged with a want of integrity; and, in reply, did he not, as was unavoidable, convict the author of this charge, of slander?—This, says your correspondent, he did; and "used a severity of language which might be expected from a man accused of intentional falsehood." Wherein then consists his "*too* great severity?" Was he to treat a person to whom he stood thus related, as a respectable opponent; or would this have been at once a singular injustice to himself, and oversight of broad moral distinctions?

Your correspondent says in another place, of the papers in this controversy, that they will answer an "excellent purpose, notwithstanding *the excited tone in which they are written on both sides, which always does harm in theological discussions.*" No one knows, sir, better than your correspondent, that a controversialist of the ability and experience of Prof. NORTON, is not thus to be condemned in a parenthesis: and I am so fully aware that these expressions were not carefully weighed by him, that I shall say no more of them than justice appears strictly to require. I know it was far from his intention, but I am very sure it will be the effect of what he has written on such as are unacquainted with the controversy, to place Mr. NORTON in their minds on a level, as to the temper in which he writes, with a person whom he considers himself, and is considered, to have convicted of an impudent calumny. To characterize by the same phrase of "excited tone," the malignity which dictates a slander, and the indignant sense of character which repels it, is unjust, and if it were not hasty, would be unkind. If your pocket had been picked, sir, and you had brought the criminal to punishment, would you be pleased that your friend should say, "it is well that the right should be done, but this administration of justice is a hard-hearted thing. It will answer the excellent purpose of discouraging evil-doers, notwithstanding the irritation manifested by both parties, (namely the prosecutor and the convict,) which always interrupts the harmony of judicial proceedings?"

When a person is compelled to undertake so very unpleasant a task as that of repelling a rude attack upon his integrity, I think, sir, that the least his friends can do is to leave him to himself, and not embarrass him by any strictures of theirs. This view of the controversy in question, though it is given by your correspondent, does not appear to have been sufficiently present to his mind in all that he has written. The language which gives him occasion to speak of Prof. NORTON'S "excited tone," belongs not to the theological, but to the personal dispute. To the neglect of this distinction, I think we may often ascribe the crude opinions which we hear expressed with regard to the manner in which controversies between theologians should be conducted. A writer, who undertakes to defend a different opinion from our own, does not stake his moral character upon the issue against ours. We stand upon a level. Each owes to the other, under such circumstances, as he owed before, respect, courtesy, and good will. But if, in consequence of our being placed in such opposition, he undertakes to bring an unpleasant charge against us, he is no longer our equal. We then stand upon the lofty ground of an injured, and he upon the low one of a dishonoured character; and we are not to be accused of departing from the rules of *theological discussion*, because we regard such a person as disgraced, and call his offence against us, if we have occasion to allude to it at all, by its right name. The man who has slandered, has as truly left our level as the man who has robbed us; and he is by no means to shield his offence by saying that, besides his character of calumniator, he sustains another—that of a writer in theology. God forbid that any thing should be said to exasperate religious controversy; but the only way, as it seems to me, to keep it to its rules, is to have it understood that an assault upon character is always a high offence, and must be dealt with as such, whether committed by a theological disputant, or another man. If there is any thing pre-eminently odious in theological polemics, it is that affectation of adhering to an unreasonable and pernicious rule of candour, which leads a writer to convey the weightiest censures in the smoothest words, and fasten in an inuendo, the charge which he disclaims in a period. A Christian will always practise that charity which suffereth long, is not easily provoked, thinketh no evil. But when there is any thing which he is forced to blame, he will blame it honestly.—He has too much regard for the everlasting distinction between good and bad to appear to confound them, and he will be ashamed to have respect in his professions, when he cannot but have displeasure and contempt in his heart.

I did not intend, sir, to trouble you with a treatise on the temper and style of religious controversy—a subject which I gladly leave to better management. My object in addressing you is to guard your readers against receiving an impression in any degree unfavourable of a writing which appears to me calculated to do important good, and the contents of which, I believe you will join me in saying, ought to be very seriously weighed by every man who thinks himself a Calvinist.

Your's, Q.

MR. EDITOR—

I wish to bring to your notice and that of the public, Bishop Watson's "Address to Young Persons," as containing much important and useful instruction, very affectionately and happily expressed. It is in a good degree free from speculative and controversial theology, and it is full of arguments, well adapted to persuade the young early to form habits of piety and devotion, and of self-government. This address is perspicuous and faithful, affectionate, and well calculated to guard the young against

the temptations and dangers to which they are exposed, and to form them to usefulness and happiness. This tract, it is believed, has not gained that attention of the religious community, to which its merits and usefulness entitle it. The late Lieutenant Governor S. Phillips published an edition designed chiefly for the University at Cambridge. Another edition has been published at Andover for the New-England Tract Society, in 1815; but its circulation by that Society, for what reason I have not been informed, has been suppressed. A considerable portion of the edition remains with the printers, and may be purchased by those who are disposed to distribute it at a moderate price.

Not the young only may receive benefit from the perusal of this excellent work, but men in every situation and condition of life.

MR. EDITOR—I perused the remarks of your correspondent Y. P. in the last Register with considerable regret, thinking he had misapprehended me in several particulars. In regard to *style*, I would not defend mine against the criticisms of a better scholar, if Y. P. be such. As it relates to his notion, however, that the picture drawn had a *personal* bearing, I can say that it was very far from my intention to present a portrait of real life. The picture was a fictitious one, and would, I presumed, be so understood by your readers. I knew too well what regards self-respect, and the character of a religious news-paper, to descend to personalities. My sole object was to dissuade from using customary mourning, and the other observations were merely illustrative.

It was not my intention to have written more on the subject, but it appeared to me proper to remove from the mind of so candid a correspondent as Y. P. appears to me, an unfounded error. A. T. S. L.

RELIGIOUS INTELLIGENCE.

The *New-Bedford Branch Bible Society* held their Anniversary Meeting in New-Bedford, Oct. 2. An appropriate sermon was delivered on the occasion by the Rev. Mr. Barnaby, of that place, from Revelation, xiv. 6. 7.

DONATIONS

To the American Board of Commissioners of Foreign Missions, from July 18, to August 12—$5,269 59—To the United Foreign Missionary Society, for July and August, $1,603 63—To the American Bible Society during the month of July, $3,167 33—To the American Education Society during the month of August, $529 75.

The receipt into the treasury of the General Assembly of the Presbyterian Church for the Theological Seminary at Princetown, in August last, were $1404 17.—*R. I. Relig. Intelligencer.*

According to a letter lately written by Rev. Pliny Fisk, Missionary at Jerusalem, Egypt now contains about 3,000,000 of inhabitants; about the same number of Israelites that departed with Moses for the land of Canaan. Mr. F. considers this to be as large a number as was ever seen moving in one body if we except the army of Xerxes. Josephus says there were 600,000 men of an age fit for war. This agrees with the scripture account, Exodus xiii. 37. Several hundred years before Christ, the population of Egypt was supposed to have been 8,000,000. Alexandria, 900 years the capital of Egypt, once containing a million souls, does not now contain more than 11 or 12,000.—It was built by Alexander, B. C. 331.—*Ch. Watch.*

New Meeting-House.—On the afternoon of Monday, the 7th inst. the corner stone of a new Universalist Meeting-House, erecting in Bulfinch street, in this city, was laid with due ceremonies, by the Rev. Mr. Dean, assisted by the Rev. Mr. Jones, of Gloucester, and the Rev. Mr. Turner, of Charlestown. Beneath the stone was deposited a silver plate, of which the following is the principal inscription:

"*He that built and sustains all things is Jehovah.*—This House, devoted to the worship of Almighty God, and to the promulgation of his Great Salvation through Jesus Christ, the Chief Corner Stone, was commenced, and this Stone laid October 7th, in the year of our Lord, MDCCCXXII, of the Independence of the United States the 46th, and of the Institution of the City of Boston the first."

The corner stone of a new Methodist church was laid at Nantucket on Monday the 7th inst.

The Annual Meeting of the Fragment Society will be held at the house of Dr. Fennelly, No. 33, corner of Prince and Salem streets, on Monday next, at 3 o'clock. A punctual attendance of the subscribers is requested.

This day is to be observed in New-York as a day of humiliation and prayer, in consequence of the calamity with which that city has been visited.

GENERAL INTELLIGENCE.

Brighton Cattle Show.—The annual exhibition of live stock, domestic manufactures, &c. at Brighton, took place on Wednesday. The concourse of people, as is usual on these occasions, was great. All the usual varieties of cattle were exhibited, and of some kinds, a very large number; amongst them there were some uncommonly fine animals.

The public exercises before the Agricultural Society commenced in the Church, at one o'clock. After the prayer by the Rev. Dr. Foster, the annual Address was delivered by the Hon. Timothy Pickering. A public dinner was provided for the members of the Agricultural Society, and such other gentlemen as saw fit to partake. A number of gentlemen of distinction were present.

The exhibition and trial of strength of working cattle, ploughing match, sale of manufactures, &c. took place on Thursday.

The ploughing commenced at 9 o'clock; this was followed by the trials of strength of working oxen, and the sale of animals and domestic manufactures. At 4 oclock, the premiums were publicly declared. As the reports of the several committees are not yet obtained, we have not the means of making known to whom many of the premiums were awarded. This we hope to do in a future number.

UNITED STATES' BANK.

At a meeting of the stockholders on the 3d inst. a report was made on the condition of the Bank, agreeably to a resolution of the stockholders at a meeting held on the 2d Sept. The committee refer to the luminous exposition of the President, appended to the report, which is too long for us to copy at present. The committee state that the "suspended debts" of the Bank amount to $10,418,306; and that the loss of the Bank upon this debt, together with over drafts, counterfeit checks, and from all other sources cannot exceed $3,743,899, A fund, it is stated, more than sufficient to cover this loss, has been derived from previous profits of the Bank, and set apart for that purpose, besides a surplus of 971,425, from a balance which stood to the credit of profit and loss account, on the 1st of July last, and from interest accrued.

"The preceding facts, with the following analysis, your committee feel assured will render the conviction irresistible, that the Bank of the United States has arrived to that point when its capital may be declared to be sound and entire, while it possesses contingent interests of nearly one million of dollars to be applied to such objects as the future administration of its affairs may deem advisable."

Here follows a statement shewing the present state of the affairs of the Bank. It appears from this that the Bank owns with other property, 37,954 shares of its own stock, which are said to be worth 4 per cent advance. The amount of notes in circulation, is about 5 1-2 millions. The total amount of the funds of the Bank are 53,503,196 99, which are distribnted as follows:

In the United States 5 per cent. Stock,	$11,000,000 00
United States 6 per cent. Stock,	2,020,469 27
Loans on personal security,	26,236,150 88
Loans secured by Bank Stock,	5,974,725 90
Loans secured by Mortgage.	8,000 00
Due by State Banks, bearing interest,	739,918 76
Real Estate taken for debt, part of which is productive,	587,102 38
Amount due by several State Banks, &c. in current account,	910,950 97
Paid on account of Bonus, and premium on 5 per cent. Stock,	1,130,880 00
Banking House in Philadelphia and Banking cost,	834,922 15
Notes of State Banks on hand,	664,642 56
Specie in United States Bank and Branches,	3,346,434 22
	$53,504,196 99

The committee refer to the past history of the Bank, and recommend that the President and Directors present to Congress a respectful Memorial, praying—1st, The enactment of efficacious laws, that adequate punishments may be inflicted upon such agents of the Bank as may be guilty of malversation in office. 2dly, That they ask an alteration in that part of the Charter which requires that all the notes of the Bank which are payable on demand shall be received in payment of debts due to the Government, inasmuch as this requisition, as heretofore construed, has not only the tendency to prevent the Bank from restoring to some sections of the country a sound circulating medium, but it may occur that the Bank cannot safely place to the credit of the Government, in cash, notes at one office, which, according to the contract on the face of them, are payable at a different and distant office alone, and where only funds have been placed for their redemption.

The branches which are found to be unprofitable, are recommended to be withdrawn.

Dai. Adv.

SLAVE TRADE.

By accounts from the river Gambia (Africa) at Sierra Leone, it appears that the slave trade is yet carried on to a great extent on that coast.

The following is from the Sierra Leone statement.

"Our letters from St. Mary's are particularly satisfactory as to the state of our settlements on the Gambia. The merchants at Bathurst continue to extend their mercantile connections by the establishment of factories on different points of that great river, the commercial resources of which are still but imperfectly known to us. The detestable slave marts of Cache and Bissao at no former period exported more negroes than at the present moment, and nine tenths of these victims are procured on the right bank of the Gambia. The most notorious fact that the representative of his most Faithful Majesty at these ports is the principal slave dealer, leaves us little ground to hope for a change for the better, so long as he remains unpunished.

"On the left side of the Gambia the traders in human blood, from Senegal and Goree, as well as those of Albreda, still persevere in their flagitious traffic, and impede our merchants in the prosecution of their legitimate personal intercourse with the natives, an intercourse which would otherwise prepare the way for their religious civilization. Our merchants have progressively gained ground. The staple articles of wax and gum promise to be very abundant this year, and the quantity of gold already obtained much exceeds that of any former season. By the James, from England, above one hundred and twenty pounds weight of that valuable metal was sent home by two or three of the principal merchants.

Christian slaves were so plentiful at Constantinople, that a lad was sold for a small bundle of vegetables! The Greek population of Scio, which was last year 110,000 souls, is now reduced by the Turks to 20,000!

A late fire at Surrat, in India, destroyed 4000 huts. Loss 40 lacs of rupees.

Negociations of Ghent.—A book of 250 pages, by the Hon. John Quincy Adams, on the subject of the Negociations at Ghent, has just been published at Washington. The following remarks upon it are from the National Gazette:

"In the new matter from his pen, which occupies a hundred pages, Mr. Adams has displayed the force and justness of reasoning, the vigour and vivacity of style, and the keenness and dexterity of sarcasm, by which his 'Remarks' were distinguished—together with the greatest industry and sagacity in the research and argument appropriate to such topics as the effects of war upon treaties: the nature and value of the American Fishing Rights and Liberties, &c. &c."

NEW-YORK, OCT. 5.

National Monument in Scotland.—A bill passed the British Parliament at its late session for the erection of a national monument in Scotland, which may be considered a most laudable and interesting object. It is to be a *fac simile* of the Pantheon of Athens, with a place of worship for 3,000 persons, including his Majesty's forces (sailors and soldiers) stationed in and about Edinburgh. The city of Edinburgh has, in the handsomest manner, granted a site on the Calton Hill for this noble edifice! and the king, who is the patron of the undertaking, has by commission laid the foundation stone during his visit to the capital of Scotland.

Information of the ratification by France of the Treaty lately concluded with her Minister here, has already reached this country. The promptitude thus shown by the French government is an agreeable proof of the sincerity of the disposition of the French nation to be on terms of perfect good understanding with the United States.

At a late term of the Supreme Judicial Court in Providence, R. I. seven petitions for divorce were granted, and six were continued to the next term.

LITTLE ROCK, (Arkansas,) AUG 20.

Indian Treaty.—A grand Council of the chiefs, warriors, &c. of the Cherokee and Osage Indians, took place at Fort Smith, the beginning of this month, for the purpose of concluding a treaty of peace and amity between the two nations. We are happy to learn, by gentlemen who left there since the council broke up, that an amicable treaty of peace has been the result of the council. Gov. Miller, Col. Arbuckle, and Col. Bearley, U. S. Agent of Indian Affairs, were present at the council, and assisted in concluding the treaty.

Fever at New-York.—Previous to yesterday the accounts from N. York encouraged the belief that the fever had nearly subsided, but yesterday's mail gave information that eight cases were reported on Monday. [Five on Tuesday.]

Health of Plymouth, (Ms.)—No death occurred in the town of Plymouth between the 28th Aug. and 2d Oct. The population of the place is 4,346.

DETROIT, SEPT. 13.

Mississippi Lead.—Yesterday the schooner Tyger, Capt. Blake, arrived here from Green Bay, having on board 12,000 lbs. Lead, for F. T. & J. Palmer. It was transported by water the whole distance, with the exception of the short portage between the Fox and Ouisconsin rivers.

The subject of the prison limits, before the Mayor and Aldermen, will be considered on Monday next, the 14th inst. and not the 10th as published in some of the papers.

The election of Representatives for the next Congress, from the state of New-Hampshire has terminated in the choice of the following gentlemen, viz.:—Ichabod Bartlett, William Plumer, jr. Matthew Harvey, Aaron Matson, and Thomas Whipple, jr. There is one more to be elected. The two highest candidates are Edmund Parker, and Charles Woodman.

Mrs. Judson, wife of Mr. Judson, Baptist Missionary at Rangoon, who not long since took passage to England for the benefit of her health, has arrived at New-York, in the Amity.

FOREIGN.

Lord Erskine has addressed an eloquent letter to Lord Liverpool, on the subject of the Greeks. He assumes as a position that the Greeks never can be brought to the condition of contented subjects—that the abolition of the slave Trade cannot be said to be complete, whilst the monstrous abuses now practised by the Turks towards the Greeks are suffered to continue, &c.

"But it is objected that the Greeks are not less savagely cruel than the Turks. I WILL NOT HEAR SUCH A CHARGE.—The gentlest animals which Providence has subjected to us, patient to labour, and licking the benevolent hand that feeds them, when maddened with terror and goaded by barbarous oppression, will change on a sudden all the characteristics of their original natures, and overthrow every thing in their course. To judge of what the Greeks, *under good government* are capable of *being*, we have only to look back to what they *have been*. Their pedigrees, in which we can trace so many great men, *who never should have died*, ought to protect them from the Saracens, who cannot show in all their escutcheons, *a single man who should have lived.*"

SEMLIN, AUG. 9.—According to reports which arrived at Belgrade yesterday, the Greeks obtained a very important victory between Laissa and Salona, on July 8. Letters from Bitaglia, which place was filled with wounded Turks, dated July 26, announce that three Pachas, and among them the cruel Dram-Aly, with 11,000 Turks are taken prisoners. The number of killed is said to be much greater. The Greeks were led on by Generals Ypsilanti, Normana, and Bozaris.—The brave Ulysses is killed.

The Greeks here are full of joy and mirth. Letters from Nissa and Bitaglia, the latter dated July 26th, bring information of a bloody battle which the Greeks have gained between Larissa, Thermopylæ and Salona. Chourschid Pacha had called to him the Pachas of Negropont, Larissa and Janinna, and after collecting all the Turks in Macedonia capable of bearing arms, had begun his march through Thessaly and Livadia, for the Morea.

LONDON, AUG. 30.—We received last night German papers, from which we have given extracts relative to the supposed engagements between the Turks and Greeks. The Allgemeine Zeitung contains several letters announcing the victory to the Greeks. But a letter from Corfu, seems calculated to make the balance incline the other way.

The late English papers announce the death of Sir William Herschell, the eminent Astronomer, in the 89th year of his age.

By the ship Maria, arrived at New-York, in 25 days from Land's End, London papers to Sept. 5th have been received.

His Majesty embarked on his return from Scotland, on the 29th of August, and arrived at Greenwich Sept. 1st, and proceeded immediately to London. The Duke of Wellington was to set off on the 6th or 7th of Sept. to attend the Congress at Vienna. It is stated in a Paris paper that France is to be represented at the Congress by M. M. Chateaubriand, de la Ferronay, and de Caraman.

The latest accounts from Spain show that the country is still in a very disturbed state.

By later intelligence from New-York, we learn that London dates to the 9th Sept. have been received. It continues to be doubted whether the great victory reported to have been obtained by the Greeks over the Turks, is true.

The Marquis of Wellesley, and Lord Grenville, are spoken of as candidates for the Foreign Secretaryship. The latter has wholly left the ranks of the Opposition; and his politics, as the friend and coadjutor of Mr. Pitt, are well known to all Europe.—*Lon. pa.*

A valuable obituary notice of the late Prof. PECK, has appeared in the Daily Advertiser; its length and the fullness of our columns prevents our copying it.

TO CORRESPONDENTS.

KNOX is received and will be inserted.

Our Correspodent R. E. will accept our thanks for his timely and valuable remarks. We think the subject to which he alludes of the first importance, and shall cheerfully comply with his wishes in doing what we are able, to bring it distinctly before the public.

DEDICATION.

A Meeting-House was dedicated to the service of God, at Lubeck, on the 25th ult. by the Rev. Messrs. Kellogg and Bigelow, being the fifth house of God erected within three years in the towns of Lubeck and Eastport.

INSTALLATION.

On Wednesday, the 4th inst. the Rev. Joel Bradley was installed, by the Presbytery of Onondaga, Pastor of the Presbyterian church and congregation at Orville.

MARRIED,

In this city, Mr. James E. Spear to Miss Mary Green—Mr. Andrew Raymond to Miss Charlotte Ray—Mr. Robert Dixon, of Yorkshire, Eng. to Mrs. Ruth Shumway, of this city.

In Salem, Mr. Joshua Safford to Miss Sarah B. Russell—Mr. Ephraim Felt to Miss Eliza Ropes.

In Beverly, Capt. Stephen Stanley to Miss Eliza Chapman—Mr. Samuel Tuck, jr. to Miss Betsey Trask.

In Falmouth, Mr. Harrison Goodspeed, of Sandwich, to Miss Susan, only daughter of Mr. Stephen Davis of F.

In New-Haven, Lieut. Col. Joseph Jenkins, of this city, to Miss Wealthy Ann Daggett, daughter of the Hon. David Daggett, of the former place.

In Worcester, 3d inst. by Rev. Dr. Bancroft, Mr. James Brazer to Miss Caroline Burling, eldest daughter of the late Col. Walter Burling, of Natchez, (Missouri.)

In Northboro', by Rev. Mr. Allen, Mr. Charles Monroe to Miss Mary Corbett.

DIED,

In this city, Mrs. Mary Frazier, aged 46—Mr. Julius Clark, 38—Mr. Oliver Howe, 39—Mr. Cornelius B. Simmons, 37—Mr. Wilkins Moore, of New-Jersey, 24, of typus fever—George D. Andrews, 20—Betsey Messer, 6—Abigail Raynard and Dennis Myher, from the Almshouse—and William J. Davis, George Crafts, jr. Hannah Kidder, and Stephen Picket, jr. all children under a year old. Total 14. Population exceeding 40,000.

On Sunday, Mrs. Amelia, wife of William Mackay, Esq. aged 48—Mr. Timothy Mahony, 29—Mrs. Barbara Channing, wife of Dr. Walter Channing, and eldest daughter of Samuel G. Perkins, Esq. 26.

In Brighton, Mr. John English. Funeral this afternoon from his late dwelling.

At Spadree Bluff, Arkansas Territory, Col. Matthew Lyon, aged about 76. He was a native of Ireland, and one of the first settlers of Vermont.

In Salem, Mr. Israel Dodge, merchant, aged 83.—Mrs. Eleanor M. Jewett, wife of Rev. Paul Jewett, of Fairhaven, formerly of Lebanon, Me. aged 30.

In Rochester, Mr. Solomon Drown, aged 85, a revolutionary pensioner.

In Dover, suddenly, Mrs. Abigail, wife of Capt. Daniel Tracy, aged 52.

In Portsmouth, Mr. George Homans, aged 33—Miss Elizabeth Pillow, 21—Mrs. Abigail, wife of Mr. George Land, 33—Mrs. Mary Colson, 86.

In Greenfield, Miss Fanny Coleman, aged 37.

In Falmouth, Mass. Gen. Joseph Dimmick, aged 88. He had sustained during his life, the office of High Sheriff of the county in which he lived, and Senator of this Commonwealth.

In Newburyport, Mr. Wm. Mason, aged 51.

In Weston, Mr. Calvin Harrington, aged 28.

In Cambridge, 3d. inst. William Dandridge Peck, Esq. aged 59, Professor of Natural History in Harvard University.

In Portland, Miss Elizabeth Henderson, aged 35—a child of Capt. Wm. Norris, 3—Mr. Ebenezer Buxton, aged 23.

In Gardiner, Mr. Jonathan Perkins, aged 50.

In Westbrook, Mary Ann, wife of Timothy Higgins, jr. aged 22.

GOSPEL ADVOCATE.

JUST published, by *Joseph W. Ingraham*, Franklin Avenue, the GOSPEL ADVOCATE, for October, 1822.

—CONTENTS—

Theological.—Comment on 2 Peter, iii. 15. 16.—Sermon, No. xix. on Heb. xii. 1. 2.—The Influence of Christianity on the Savage Character; Extracts from Heckewelder's Narrative (continued.)—On the papal dispensation of Oaths.

Review—Bancroft's Sermons, (continued.)

Poetry—Hymn sung at the Consecration of the Monumental Church, Richmond.

Intelligence.—New-Hampshire Annual Convention; Proceedings; Parochial Reports; State of the Church, &c.—Maryland Annual Convention; Abstract of Journals; Bishop's Remarks.—Missionary Society; Local Theological Seminary.—State of the Church, Parochial Reports, &c.—Connecticut; Domestic Missions.—Number of Clergymen.—Cincinnati College; Acceptance of Presidency by Bishop Chase.—Massachusetts; Confirmation at South Boston.—Ordination at Quincy.—Slave Trade; Auxiliary Society.—Report of Committee.—Constitution; Officers.

POETRY.

The following beautiful original Hymn, was sung by the Orphans at the late Anniversary of the Boston Female Asylum.

I PRAISE the God, who, while I kept
My watch beside the grave,
Where, cold and dead, my father slept,
Where, drown'd in grief, my mother wept,
An orphan stoop'd to save.

He stoop'd to save when hope had fled;
For soon my mother's moan
Was heard no more:—When she had shed
Her last tear o'er my father's bed,
She rested in her own.

When round my couch the visions prest,
Of want, and guilt and shame,
Then, like the spirits of the blest,
Sent forth to guide me to my rest,
The orphan's guardians came.

I thank thee, Lord, for Hope's sweet ray
To life's dark morning given:
Let it shine on through all my day;
Let virtues bloom along my way,
And let their fruits be heaven.

THE BIBLE.

BY MONTGOMERY.

What is the world?—A wildering maze,
Where sin has track'd ten thousand ways,
Her victims to ensnare;
All broad, and winding, and aslope,
All tempting with perfidious hope,
All ending in despair.

Millions of pilgrims throng those roads,
Bearing their baubles, on their loads,
Down to eternal night:
—*One* humble path, that never bends,
Narrow, and rough, and steep, ascends
From darkness into light.

Is there a guide to show that path?
The Bible:—He alone, who hath
The Bible, need not stray;
Yet he who hath, and will not give
That heavenly guide to all that live,
Himself shall loose the way.

"*Verses by Admiral Benbow.*—The following lines were cut with a diamond on a pane of glass, in a window of one of the bed-rooms belonging to the house in which the renowned Admiral Benbow was born, at Cotton-Hill, Shrewsbury:—

"Then only breathe one prayer for me,
That far away, where'er I go,
The heart that would have bled for thee
May feel through life no other wo.
I shall look back when on the main,
Back to my native isle,
And almost think I hear again
That voice, and view that smile.
Then go, and round that head, like banners in the air,
Shall float full many a loving hope, and many a tender prayer."

At what time, or by whom, these lines were written, is not known. It is certain they were in existence upwards of 60 years ago, and at that time were spoken of by the then occupiers of the house as referring to the admiral. At three different periods the window had been blown out, and every pane broken except that alluded to; but on the very stormy night on the 25th of November, 1821, it was blown out a fourth time, when it was entirely annihilated.

MISCELLANY.

INTEMPERANCE.

I have long been a proselyte to the belief that the remarks and opinions of our seniors are not only entitled to respect, but worthy of our strictest attention. Should you, Sir, happen to be of the same opinion, you may probably condescend to give publicity to the following narrative. If so, it may open the way to a series of future numbers, which will be founded upon the observations of my esteemed uncle, Jeremiah Trilley, whom I have always respected for his frankness, veracity and sincerity.

I was particularly pleased with the old gentleman, in a late excursion up the Delaware, in the steam-boat. After lighting his cigar, and deliberately seating himself under the awning of the boat, he beckoned me to be seated near him. After gazing at me for a moment, to secure my attention,—"Nephew," said he, "*Immorality* has increased in this country fifty per cent. since the revolutionary war; and the particular species to which I would now allude, is that of *Intemperance;* a vice the most degrading and destructive of any to be found in the whole catalogue. The late Dr. Rush, from close observation, has estimated the number of inhabitants in Philadelphia, who annually fall victims to the immoderate use of spirituous liquors, to amount to some hundreds; nor can we hesitate to believe for a moment, that it is at this time one of the most prevalent evils amongst us. Fifty years since, when I was young, this vice was scarcely known—but now, the streaming tears of the orphan, and the heart-broken sighs of the widow, too frequently show its baleful influence."

Here my uncle drew his hand twice across his brow, and I did not perceive, until the second motion, that it was to brush away a tear.

After the old gentleman had composed himself, he related the following narrative:

"Timothy Riley, of your own age—the only son of my early friend, entered upon the career of life under very favourable auspices. His talents were brilliant—his education liberal, and his mind improved by extensive reading. Prosperity seemed to shine with resplendent lustre on his course of life.

"At an early age he married the girl whom he had loved from his youth, and two lovely children served to draw, if possible, the bonds of union more closely. Such was their happiness, that

'*All who knew envi'd, yet in envy lov'd.*'

"A few years since, I parted with my revolutionary friend, and left him in the bosom of this happy circle. Every thing seemed peculiarly adapted to sooth his declining years, and soften and sweeten his pillow of death. But, alas! how uncertain are earthly prospects. Man lays out his plans in life, and feels secure of the cup of terrestrial bliss; yet it vanisheth like the sudden gleam of the meteor, and leaveth nought but darkness behind.

"In passing through New-York, last week, I called upon my venerable friend. He gave me a cordial reception; but I saw from his haggard look, and the evident emotion he manifested by placing his hand upon his forehead, that all was not right. He silently led me into an adjoining room, and pointed to a bed, upon which lay

'*A remnant of a man.*'

"'There,' said he, 'is the last vestige of earthly hope left me this side the grave. My son, my only son, by his intemperance, brought his wife to a premature grave—his two sons sleep by her side; and he, too, must soon fall a victim to his folly. My friend,' said he, grasping one of my hands in both of his, 'my glass is almost run, and now in the evening of life, I am left destitute and without a relation to support my feeble, aged head.—Pride prevented my placing my name upon the pension list, and the few remaining hours left me, I am doomed to drag out in poverty and solitude.'"—Here my uncle Jerry burst into tears, and I was obliged to withdraw in order to conceal my own; but I mentally resolved to give publicity to the preceding narrative, in the hope it might be the happy cause of deterring some infatuated wretch from a course of intemperance.

Dem. Press.

SELFISHNESS.

Death is no more than the coldness of the heart—when its fountains cease, and its streams freeze—and it heaves not in the swell of passion, nor to the impulses of thought—but, remaining stiff and torpid in its source, all the dependent channels of life wither, and contract, and are dry. This is physical death—that which is ordained in the crucible of mortals, through which they must pass in the great and uniform changes of the material world.

Coldness of heart is death. Not that it is always accompanied by funeral obsequies, nor the dark habiliments of wo, nor by mourners passing through the streets:—you shall meet it in the bustle and tumult of the world—it consists of the stagnancy of the affections, for selfishness is moral death.

The healthful ocean circulates and is pure. It is the heart of the universe, pouring the floods of life through this magnificent body, the earth, which returns them in gratitude only to receive them again in mercy. So it is with the sublime economy of the stars, and the floods of light from the fountains of the skies. The wisdom of heaven has made communication essential to happiness, and has ordained that we shall enjoy as we impart. Thus is it with the glorious sun, whose undiminished fires, after lighting up the canopy of the world above, descend in genial rays to the world below—that the harvest may flourish, and the flower bloom, and the fruit ripen—and the labourer exult, and the desolate rejoice, and the earth put on its mantle of life and of beauty.

Heaven is at war with inaction and selfishness. Stagnant waters are the uniform source of offence and disease. And so it is with the moral torpor of the affections, which closes them up against the charities of life—and if nature or education should have formed you with such an organization of soul, it is in vain that your pulse beats, and your eyes sparkle, and health invests you with her roseate charms—for all the purposes of life your are dead; and be not surprised if the *virtues* should write your epitaph, and the *graces* and *charities* class you among the dead.—*Charleston Courier.*

HINTS ON EARLY EDUCATION.

(*Continued from p.* 32.)

REWARDS AND PUNISHMENTS, PRAISE AND BLAME.

Rewards and punishments, praise and blame, are the main supports of authority, and its effect will greatly depend on our dispensing these with wisdom and caution.

A very frequent recourse to rewards does but lessen their effect, and weaken the mind by accustoming it to an unnecessary stimulus, whilst punishment, too freely administered, will fret the temper, or, which is worse, break the spirit.

Locke remarks, "that those children, who are the most chastised, rarely prove the best men; and, that punishment, if it be not productive of good, will certainly be the cause of much injury."

It is better, therefore, if possible, to effect our purposes by encouragements and rewards, rather than correction. But if this be impracticable, we should still keep in view that punishment, being in itself an evil, and intended simply to deter from what is wrong and to induce submission and penitence, ought never to be extended beyond what is absolutely necessary to secure these objects, and, unless inflicted by parents, or those who are possessed of the first authority, should be of the mildest and least alarming character.

Not only the rod, but severe reproaches, rough handling, tying to bed-posts, the hasty slap, the dark closet, and every thing that might terrify the imagination, are to be excluded from the nursery. If a nurse be under the necessity of punishing a child, she may confine him for a time in a light room, remove him from table, or allow him simply to suffer the natural consequences of his offence. If he intentionally hurt his brother with a whip, the whip must, for a time, be taken from him. If he betray impatience and selfishness at table, let him be served the last, and with the least indulgence. Such gentle measures, administered with decision, will generally succeed, for it is much more the certainty and immediate execution, than the severity of punishment that will avail. A child, who is sure of being confined a quarter of an hour, if he strike his companion, is less likely to commit the offence than another who has only the apprehension that he may be detained an hour; for the hope of escaping with impunity, adds no little force to temptation. Correction, also, is not to be unnecessarily delayed or prolonged. Delay renders it less effectual, and more trying to the temper; whilst any needless continuance, in every way, increases the evils, and lessens the benefits which might result from it.

ANECDOTE OF ARCHBISHOP SHARPE.

It was his lordship's custom to have a saddle horse attend his carriage, that, in case of fatigue from sitting, he might take the refreshment of a ride. As he was thus going to his episcopal residence, and was got a mile or two before the carriage, a decent, well-looking young man, came up to him, and, with a trembling and faultering tongue, presented a pistol to his lordship's breast, and demanded his money. The archbishop, with composure, turned about, and, looking steadfastly at him, desired he would remove that dangerous weapon, and tell him fairly his condition.

"Sir! Sir!" with great agitation, cried the youth, "no words——'tis not a time——your money instantly." 'Hear me, young man,' said the archbishop, 'and come on with me.—You see I am a very old man, and my life is of very little consequence: your's seems far otherwise. I am named Sharpe, and am archbishop of York: my carriage and servants are behind: tell me what money you want, and who you are; and I'll not injure you, but prove a friend. Here, take this ——, and now tell me how much you want to make you independent of so destructive a business as you are now engaged in.' "O Sir," replied the man, "I detest the business as much as you. I am—but—but—at home there are creditors who will not stay:—fifty pounds, my lord, indeed would do what no tongue besides my own can tell." 'Well, sir, I take it on your word; and, upon my honour, if you will in a day or two call on me at ———, what I have now given shall be made up that sum.'

The highwayman looked at him; was silent, and went off; and, at the time appointed, actually waited on the archbishop, and assured his lordship his words had left impressions which nothing could ever efface.

Nothing more of him transpired for a year and a half, or more, when one morning a person knocked at his grace's gate, and with a peculiar earnestness desired to see him. The bishop ordered the stranger to be brought in.—He entered the room where his lordship was, but had scarce advanced a few steps, before his countenance changed, his knees tottered, and he sunk almost breathless on the floor. On recovering, he requested an audience in private. The apartment being cleared, "My lord," said he, "you cannot have forgotten the circumstance at such a time and place; gratitude will never suffer them to be obliterated from my mind. In me, my lord, you now behold that once most wretched of mankind; but now, by your inexpressible humanity, rendered equal, perhaps superior, in happiness to millions. O! my lord—(tears for awhile prevented his utterance)—'tis you!—'tis you! that have saved my body and soul! 'tis you that have saved a much-loved wife, and a little brood of children, whom I tendered dearer than my life. Here is that fifty pounds; but never shall I find language to testify what I feel. Your God is your witness; your deed itself is your glory: and may heaven, and all its blessings, be your present and everlasting reward!

"I was the younger son of a wealthy man;—your lordship knows him, I am sure. His name was ———. My marriage alienated his affections, and my brother withdrew his love, and left me to sorrow and penury. A month since, my brother died a bachelor, and intestate. What was his, is become mine; and, by your astonishing goodness, I am now at once the most penitent, the most grateful, and happiest of my species."

FRAGMENTS.

. . . .

Cheerfulness and hilarity, when unprovoked by unwholesome incentives, undegraded by brutality, or untainted by licentiousness; instead of being interdicted as a crime, ought to be prescribed as one of the means of urging a lazy circulation. A man may be merry upon principle, and occasionally take a laugh, as others do a walk, for the benefit of his health. A celebrated Italian comedy turns altogether upon a stratagem to cure a hypocondriac by making him laugh. It is much in our power to look on the sunny side of things, instead of keeping the eye constantly fixed on the darkened hemisphere of human life. There is no faculty of the mind which it is of more consequence should be exercised and cultivated from the earliest youth than that of self-control. This power is to be improved by exercise as well as that of the memory or the muscles.

From the Lond. M. Mag. Aug. 1815.

The theory of public morals seems, in England, to be ill understood. Thus. for example, it is often overlooked—that wars, to be *just*, ought to be *necessary*, and to be necessary, can only be waged in self-defence. it is equally lost sight of, that glory cannot be acquired in unjust wars, and that before glory is ascribed to victors, it is needful to examine the previous question, whether their cause was just, and whether the war in which they were engaged was necessary, or in self-defence; for without justice there can be no glory. Would it not tend to rescue from vulgar errors, on such important points, if all graduates were examined, on questions of public law, at our universities.

EARLY RISING.

"The morning of every day is the beginning of every man's life. One of your greatest errors—for I know you well and do not mean to flatter you—one of your greatest errors is, that you do not sieze upon these beginnings of life so early as you might do. You lived yesterday, indeed, to a good old age, and died last night, after the powers of your mind and body were entirely exhausted. But I must remind you, my friend, that you have spent the greater part of the youth of this day in the state of the dead. The great business of your life is up before you: you have been running after it this whole afternoon, and I am afraid you will never overtake it till old age overtakes you."

PARALLEL OF THE SEXES.

Man is strong, woman is beautiful. Man is daring and confident, woman is diffident and unassuming. Man is great in action, woman in suffering. Man shines abroad, woman at home. Man talks to convince, woman to persuade and please. Man has a rugged heart, woman a soft and tender one. Man prevents misery, woman relieves it. Man has science, woman taste. Man has judgment, woman sensibility. Man is a being of justice, woman of mercy.

Na. Pilot.

PERTASSIS, OR WHOOPING COUGH.—The public may have observed with surprise, that the Boylston Prize Question Committee have awarded a premium of fifty dollars for an approved dissertation on *whooping cough*, as many people consider it a trifling disorder, hardly worth calling a physician to. The fact is, this convulsive cough is not only a most distressing malady, but a very fatal one, and its mortality increases. An experienced and eminent physician in South Carolina, observed recently, that if the measles and whooping cough went on increasing in malignity for twenty years to come, as they have for twenty years past, they would come but very little short of yellow fever or plague. If not immediately fatal, they lay the foundation of future evils.

Distressing and destructive as the whooping cough really is, it is curious and singular that it is so little understood, and that there is no good book on the subject in any language. Even the seat of the disorder is a matter by no means settled. The subject was brought before the *London Medical Society*, and by them discussed in the spring of 1809, but no publication ensued. Dr. *Marcus*, a German physician and philanthropist, of great celebrity in his own country, attempted it, but postponed the subject to so late in life, that he dictated a part of it on his death-bed. The Boylston Committee acted wisely in holding out a premium for the best essay on whooping cough. When the emperor Napoleon was told that his infant nephew died of a non-descript disorder, called by the English, or rather Scotch, the croup, he expressed himself in terms of derision of the ignorance of the faculty, and offered a princely reward for the best dissertation on the subject; and the consequence was, that the *croup* is no longer a non-descript in France.—We predict the same of whooping cough.

Pat.

New Catechism.

A NEW CATECHISM, compiled by the Ministers of the Worcester Association, is just published by *Cummings & Hilliard.* It consists of three parts. Part *first* contains the elements of religion and morality: designed for children. Part second, consisting of questions and answers, chiefly historical on the Old Testament. Part third, consisting of familiar questions and answers on the New Testament, designed for children and young persons. Aug. 23.

Professor Stuart's Letters to Dr. Miller.

JUST published by Cummings & Hilliard, "*Letters on the Eternal generation* of the son of God, addressed to the *Rev. Samuel Miller*, D. D. By Moses Stuart, Associate Professor of Sacred Literature in the Theological Seminary at Andover. *Aug.* 23.

WANTED two seats in the Rev. Mr. WARE's Meeting-House.—Application may be made at this office. *Oct.* 4.

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